z New Dimension Radio 1980 Interview Sedona Method Letting go amazing interview - Lester Levenson - Dr. David R. Hawkins [uhEFE57plE8]

[Speaker 3] (0:00 - 0:06)

...start is to ask you first to briefly describe what the Sedona Method is.

[Speaker 1] (0:07 - 1:55)

Bob? Well, the Sedona Method is something that's simple. I think that's the first thing that I'd like people to know.

And it's something that's natural and something that's spontaneous. If you watch little kids play, you'll see them switch from one emotion, perhaps anger, sadness, or fear, to another one instantaneously almost. They'll go from one feeling to another and then back again.

They're playing with someone they were mad at. The method is a way that we re-experience that way we dealt with it in childhood. We identify the feeling and then we release it so that when we check back inside it's gone.

And that's that's the beautiful part of it. It's something all of us have done. It's something that people find it easy to learn on course.

And the thing some people would like to know is, well, what does it feel like? And I often ask people to remember a time that they've been, for example, in a big parking lot in a city, maybe one with several levels. They've lost their car.

Can't remember whether it was in the H's or the I's. They look around. They get more and more upset, frustrated.

And finally, after five minutes of getting more and more tense or worried about it, another car pulls out. They see their car. Ah, that feeling of release, of relief, is what the method teaches us to do.

[Speaker 3] (1:56 - 2:32)

Now both of you, Bob, yourself practice, you practiced medicine for 20 years before becoming involved, I think, full-time with the Sedona Method as a teacher. And you, David, you were located in the, at the pinnacle of the medical profession, being known as the father of orthomolecular psychiatry and co-authoring the classic text with Linus Pauling. How is it that you became involved with this method and now find yourself living in Sedona, Arizona, far away from the pinnacles of fame that you once knew?

[Speaker 2] (2:33 - 5:00)

Well, I found a method that was more effective than psychoanalysis, which I'd also done for some years, more effective than any form of therapy. The releasing method, for instance, allows you to come out of a feeling that may have plagued you for 20 years in an instant. You can accomplish things in moments that would take months or years in therapy.

And I've always searched for something to relieve human suffering. That's how I got into orthomolecular psychiatry. Everything I've ever done has been sort of geared in that direction.

I never saw a more effective method than this in relieving human suffering instantly. And I've done most of the consciousness programs around. This I found to be the purest.

In other words, it's a very simple technique. And what Lester discovered that was amazing was... You're referring to the founder, the creator?

The founder, yeah. And that there's another method that psychiatry had not found of handling feelings, and that is releasing them. See, Anna Freud in her book on ego and methods of defense, we all know that repression and suppression and displacement, all these common ways of handling feelings.

But what Lester came upon was that these feelings can be released. In other words, as the energy, the suppressed energy comes up, the feeling is released instantly, as fast as that. So that you can be angry at somebody for 20 years and mulling it around with guilt and trying to forgive and going through all your mental processes.

And the instant you release it, it's gone. And it works just marvelously. The amount of fear, for instance, that it releases, fear being like Jampolsky in A Course in Miracles says there's only two emotions, love and fear.

Anyway, just as I noticed walking up to the Grand Canyon. One time I had such a fear of heights I wouldn't get within a block of the Grand Canyon. And now I can sit on the edge and look over.

I mean, just that was a lifetime fear. I mean, it was more than a fear, it was a terror. And I can sit on the edge of the Grand Canyon, look down happily, swinging my feet.

So anything that can release that intense fear of that many years duration, in a few instants, must be a powerful technique.

[Speaker 3] (5:00 - 5:03)

Do you recall when you first came in touch with the method?

[Speaker 2] (5:04 - 7:05)

I think it was 76 or 77. I'd already done AST and a number of other things. And somebody told me that this was far and beyond anything that they had seen or tried.

Well, I've been a student of Zen for many years, and Buddhism in general. So when I heard it was a method that releases you from your attachments, well that's all you need, of course, to go the whole route. You can release yourself from your attachments, then the end is certain.

So as soon as I heard that, I thought, well, fantastic. You know, the Buddha said the cause of all suffering is attachments. So if there's a method that instantaneously releases you, that's just what I wanted.

So I went right for it. And I found it worked instantly. The very first day they teach you the method, so I actually experimented with it.

I remember at the time I went to learn the course, I had a surgical condition for which I was scheduled for surgery on a Friday. A structural change of the body that requires nothing but surgery, no medical thing could have helped it. And by the time I finished the weekend, it was gone.

Canceled the surgery, never had it back. And I said, wow, this is something. That was my first experience.

And of course, at that time I had many stress-related illnesses. I had duodenal ulcer and diverticulitis and migraine headaches and many allergies. And they were all cured instantly.

Diverticulitis is gone, ulcer is gone, all the allergy is gone, fear of heights is gone. I found I could cure anything in the body. I remember a year ago I broke my foot in November and by Christmas I was dancing in the disco.

And I really demonstrated that the body does what the mind believes. So, for instance, I can stop bleeding in an instant. If I cut myself, it instantly stops bleeding.

I walk through poison ivy. So just releasing on these programs that we have is what frees us.

[Speaker 3] (7:07 - 7:11)

Bob, do you recall your first contact with the method?

[Speaker 1] (7:12 - 12:48)

The first contact I had was about two years ago. And at that time I'd been in private

practice. I'd taught neurology for about seven or eight years before that.

I'd been in private practice for about two years, for about six months. And two close friends of mine became quite ill. I had thought I was pretty much in control of things, but the impact of illness and those close to me whom I was taking care of made me realize that there was something missing.

And a friend of mine told me about the method. I took it and I found that I was able to take my insecurities, my feeling uncomfortable in these two difficult situations, and release them so I could be much more of service to those people. I could feel better.

I could maintain an objective, still care for them, but maintain a more detached attitude. And as I did it more and more, I felt better than I'd ever been able to feel before. I realized as I compared using the method with what I was able to do in my practice, that using the method to give to people, I was able to give them something that they could use for themselves.

In my practice I'd tried to do that. I would ask people, and I'd started early when I was in medicine. I realized that what I'd been taught in medical school was only the smallest part of the tip of the iceberg.

I had been taught, as a matter of fact, I realized and I knew at the time, I was being taught lots and lots about the most esoteric, arcane, special illnesses. So I was an expert on those things. But as I got into seeing what was really the problem with people, I saw that those illnesses were extremely rare, and that the common things I really had never been taught anything about.

Back pain, headaches, muscle tightness, various things that all of us go through, but in medical school there's very little taught. And most doctors, I think, are at a loss to deal with these problems. They can see there's some emotional component, but just how to deal with it is left up to, oh, physical therapists, perhaps use of massage, Valium, drugs like that.

Well, I could see that those things were very important, because most of the patients I saw either had them, or in response to a serious illness, their emotional reaction was so crippling that it made their ability to deal with the illness very much impaired. And I saw that as they were able, when I saw patients who were able to deal more easily with this, when they could become calmer, things worked out better. So I saw that what I needed to do was to find a way that I could give to people, that they could use for themselves, that they didn't need to come back to me.

They could be their own doctor and their own patient. And I started teaching the method about six months after I took it. I saw it was so powerful, and I continued to practice for about a year.

And about a year ago, I stopped, because I saw that what I could do with this method was so much more effective. I just had someone, as a neurologist, one of the problems I used to see commonly was headache, neck pain, and so forth, and whiplash injuries were particularly troublesome. And there was a person on course two weeks ago who had fallen off his bicycle about a year ago, had had constant pain in his neck and upper chest since that time, had gone through all sorts of treatment, but hadn't really gotten better.

And by using the method for only five days, he came into class the second weekend and said, I feel a little incredulous, I feel a little uncomfortable about telling you this, but I used the method, I released, and the pain at first would get less, and as soon as I'd release the pain, I'd start to feel afraid. Then I'd release the fear feeling, pain would come back a little bit, I'd release that, more fear would come, I'd release the fear, and gradually both the pain and the fear went away. And now I don't have any pain, I feel normal again.

That kind of experience I have seen over and over and over again. I never saw it in medicine. I know that giving people drugs that depress them simply helps them to suppress those feelings.

And a whiplash is a good example. I'd seen lots and lots of people with it and was amazed that they couldn't get better. But now, then I began to see what the problem was.

When we have a shock to the body, our muscles tighten up to protect us. We think that we need to have the tightness which produces pain in order to continue to be protected. So as soon as the tightness goes away, the fear comes up, and that will keep us unable to let go of the tightness.

So by working on both at once, this person was able, as a lot of other people have with similar things, to let go of the whole thing and feel well. So it's been something.

[Speaker 3] (12:48 - 13:22)

I'm speaking with Robert Scott and David Hawkins. We're exploring the Sedona Method. We'll be right back.

You've been talking about the simplicity of the technique of the method itself, and I'm wondering how you would compare the technique or the method with other approaches to changing one's consciousness or raising one's consciousness. I think of things like the S-training, actualizations, Lifespring, and such programs as that. How would you compare the Sedona Method with those programs?

[Speaker 2] (13:23 - 14:24)

Well, those programs, first of all, you need a method to release the old programs. And any of the consciousness programs that put in new programs are weakened by the fact that they're canceled out by thousands of old programs that negate it. And these programs are subsumed under a feeling.

In other words, the simplicity of this method and the reason for its rapidity of effect is that it's dealing with repressed feelings, suppressed feelings, and the energies are released as they come up. Now, one feeling may be associated with millions of thoughts, so the programs, consciousness programs dealing with thought, are very weak and slow by comparison. In other words, one feeling represents the accumulated effect of millions of thoughts, and as you release that one feeling, you literally wipe out the millions of thoughts associated with that one feeling.

[Speaker 3] (14:25 - 14:35)

But in something like, David, in something like Est, or particularly Est, I think frequently people will come up with suppressed feelings.

[Speaker 2] (14:36 - 15:40)

They do, yes. But not in a predictable way, and not continuous. See, the method works continuously, so that if something should happen in the studio, let's say, and fear would arise, as the fear came up, it's instantly released.

So you don't, you're not accumulating any more programs. You're constantly releasing what you've suppressed, not only this lifetime, but whatever you came into this life with. So many of the programs that you're releasing, of course, are millions of years old, really, many, many lifetimes.

And all these feelings have to do with survival, really. The lower self, the ego, all is subsumed under that term, are really all the programs we've accumulated to ensure our survival, to keep us separate, to keep us thinking that we're bodies. And as these programs are released, who you really are becomes increasingly apparent, until you really experience just your own beingness.

And in your own beingness, you see your own perfection in that of others.

[Speaker 3] (15:42 - 15:55)

One might interpret what you just said as kind of releasing the mind, or getting rid of thoughts, and a lurking danger of brainwashing comes up. How would you respond to that question?

[Speaker 2] (15:57 - 16:54)

It unbrainwashes. It unprograms. In other words, this method has no new programs.

There's no metaphysical teachings. There's no new programs at all. It's an unprogramming technique.

And what happens is the mind becomes quieter and quieter, see, because thoughts are created by a suppressed feeling. And the way to wipe out thoughts is you watch a train of thoughts, and you look for the feeling that's triggering this train of thoughts. And as you release the feeling, that train of thoughts disappears, so that eventually the mind becomes silent.

And in this silent beingness state, one just knows. And thoughts are not necessary. The man is so used to thoughts and feelings, he thinks that's normal.

In fact, thoughts disappear. And as emotions are constantly released, they begin to disappear as well. And then you're in a state of peace and imperturbable calm at all times, in which everything is just known.

[Speaker 3] (16:56 - 17:11)

When one experiences this, and then one moves back into one's everyday life, how does one integrate this non-thinking beingness with the practical problems one comes in touch with in one's job or family life?

[Speaker 2] (17:11 - 17:42)

It continues as you walk about in the world. The beauty of the method is that it's working all the time as you go about in the world. In fact, it's recommended that you stay in the world, because in the world, the world is what's bringing up your programs.

And to isolate yourself on a mountaintop, you can get above your garbage, and of course you're feeling great and you think you're in a fantastic space, until you go back into the world and all the garbage comes up again. So it's recommended for those who've learned the method to stay in the world, because the world is bringing up your garbage for you to release.

[Speaker 1] (17:44 - 22:16)

I think in line with the question that you asked about other methods of doing things, that this is... everyone has had different kinds of experiences, perhaps starting with a beautiful experience of nature when we were little, or listening to music or something like that. And the question that goes for practically every kind of discipline or path that we follow, and we spend a lot of time trying to recapture that moment, to recapture the feeling.

And we're dealing with something that happens in an isolated moment in time. What we're really concerned about with our life is every day, every moment of every day. And

if you try and spend that moment remembering what it felt like when you heard a Haydn mass or played music with someone else and enjoyed it, it's frustrating because it happened in the past.

What the method allows people to do, and I think that that's why it's different from everything else, is to take the feeling that you have at the moment, to release that feeling or feelings, until you get to a point of feeling comfortable, calm, and peaceful. So that whatever is happening in the world, you inside are in that imperturbable state. You can, as David says, you can get away from things.

If you look at the problems of the world and the way we attempt to deal with them, you can see that a situation, for example, like a job or a relationship, might be the source of stress, might appear to be, or discomfort. And yet when you look at it a little harder, in perspective, you see that at times it's quite pleasant. At other times it's stressful, so it's not in the situation itself.

It's clear. It's our response to it. Now our response is going on 24 hours a day, and in order to be effective, any method, it seems to me, needs to be able to be available and work at any moment of the day.

So if you look at how do we deal with these problem situations, well, we may try and get away from them. That's the most common way of handling a feeling. Well, something awkward comes up, we want to move away.

We leave the room, or we leave the job, or we leave the person. But frequently, as often as not, the same problem comes up with the next job, or the next person, or the next situation. Another, and perhaps actually more frequent, really, way to deal with a feeling is to suppress it.

We'll become aware of a feeling of dislike for someone that we have to spend time with, and we'll push the feeling out of the way, because in order to work smoothly with another person, we can't have that feeling of irritation, or anger, or annoyance. The difficulty is that the feeling is still there, and the harder we push down, the tighter and more compressed the feeling is, the more it wants to get back up. So the upshot of it is that as people get older and accumulate more and more feelings, they feel tired, more tired, have less energy, feel more tense, feel more under the gun, feel they have to move faster, and become more rushed.

And the end result is that those suppressed feelings, which have accumulated, run us instead of our being able to be in control of them. So we say that the simplest way to deal with it, every moment of every day, is to take the feeling. What is the feeling?

Is it a feeling I could release? Do I need it now? Or would it be more constructive in this situation to have another feeling?

So it gives the person control at each moment, and I think that's one of the major differences between this and practically anything else. You don't have to go away to do it. It isn't something you have to come back to a person who can help you with it.

Once you learn it in the course, it's yours, and we encourage people as we teach it to learn it their own way, see the ways they can integrate it into their life. And that, of course, depends on what they do.

[Speaker 3] (22:17 - 22:41)

Though there's no philosophy as such associated with the method, what happens to people? I mean, I'm sure that the kind of experience you're describing obviously changes people's perception of the world around them, and that has to involve their approach to dealing with the world. So what about that?

What happens to those people who experience the method from the standpoint of their own personal philosophy?

[Speaker 2] (22:42 - 23:01)

Well, the method is experiential. It's not intellectual. And what it gets rid of is anger, grief, fear, lust, anger, pride.

It takes you up to courage, then to acceptance. The deadly sins. It takes you up to love, and finally to peace.

[Speaker 3] (23:01 - 23:07)

I see. And... So Christ was teaching the Sedona Method.

He didn't tell you the technique.

[Speaker 2] (23:07 - 23:11)

He told you to forgive your brother, but he didn't tell you exactly how to do that, how to let it go.

[Speaker 1] (23:11 - 23:12)

And that's the key, isn't it?

[Speaker 2] (23:13 - 24:11)

You see, what all the methods are not telling you is how to let it go. And what he says is so, but he doesn't tell you how to do it. So you can struggle a lifetime, let's say, to achieve one forgiveness, which when you know an effective method can be released in a matter of seconds or minutes.

And so we feel that, or I've observed, that the method allows anybody to achieve whatever their spiritual goals may be. If you're a Mormon, you're going to become a better Mormon. If you're a Catholic, you're going to be a better Catholic.

Whatever religious or spiritual or consciousness goal you have, you see, we could be at the end instantly if it weren't for the attachments and the programs that are standing in the way. So if we knew a method to release them, we would, you know, achieve our goal instantly. So the beauty of the method is it allows you to get wherever you want to go.

It removes all the barriers.

[Speaker 3] (24:12 - 24:17)

Is the answer in the method or is the answer in the person experiencing it?

[Speaker 2] (24:17 - 25:12)

You have to first want to let go of all your garbage, otherwise the method wouldn't appeal to you. I mean, if you're still enjoying, you know, anger, fear, grief, and all those things, then it wouldn't appeal to you. But if you've ever reached that point in life when you want life to become better, this is a technique that will take you out of all that misery, and it does it rapidly.

And you just, you don't have to read anything about metaphysics or any such things. The truth of all the world's teachings become your own experience. And, in fact, it's advised not to read.

I haven't read anything in a long time now. In other words, there's no point in contaminating yourself with further programs. Every spiritual book you read has to be released later.

Every sentence that you've studied, memorized, and has to be let go of. Every single thing spoken in words is a program. Everyone is a limitation.

[Speaker 3] (25:12 - 25:14)

How do you avoid that becoming a program?

[Speaker 2] (25:15 - 25:16)

The technique itself.

[Speaker 3] (25:17 - 25:22)

How do you avoid what you're just saying from becoming a program, that I've got to release all these things?

[Speaker 2] (25:24 - 25:55)

Experientially, you find it so. Experientially, you find that every teaching is a limitation. It has to be, because what speaks words but one's ego.

Consequently, they're all programs. However, there's good programs and bad programs, you might say. And as you get higher and higher within the illusion, finally you start letting, it's like you get up the ladder, then you pull the ladder up after you.

So right now I'm in the process of pulling the ladder up after me. Letting go all the stuff that I learned over the years.

[Speaker 1] (25:56 - 28:58)

You asked the question of what people do with it, and obviously people do with it what they want to. That's the purpose of this course. We say for you to take the method and use it for what you want.

We don't have any direction for people to go in. As David mentioned, we see that most of our feelings can be put into the categories starting with the lowest one in terms of energy level of apathy. That's the feeling we don't feel we can do anything.

Why bother anyway? Can't fight city hall. Next up the line is a feeling of grief, of sadness, of disappointment.

And there's a little more energy in that. When we come to fear, which is still a bit higher, there's a feeling of I better perhaps get ready to move because it looks dangerous here. And above that is a feeling of lust, of desiring, of wanting to.

And that serves as sort of a bridge between these lower feelings in which we really don't have much energy, not much of anything available to do anything, to go up even higher in terms of available energy to do what we do want to do. So next comes anger. That has a lot of force behind it.

People get things done in anger. Pride above that is a state where people who have done things come back into, well I did it, that's pretty good. But the feeling there is well I'm not so sure I could do it the next time so maybe I won't try.

Now above those are the three highest states that we can attain and courageousness is the most active one of those. The feeling that I can do it. It's possible.

And with that is a feeling of confidence, of openness, of flexibility. And above that is a feeling of acceptance, of joyfulness, of radiance, of feeling intense pleasure. And finally, as David mentioned, a feeling of peace in which all is quiet.

Now we, in the course, we go through those feelings and people see oh yeah I have a

feeling of apathy about this. With my relationship with my wife I feel some irritation because I don't feel I'm getting really what I want or there's something missing. Or perhaps I feel some irritation with myself.

And what people do during the course is to spot those feelings, to release them. And then they take whatever direction they want. For example, during the, at the beginning of the course we ask people what they want to get.

Some people want to improve a relationship, other people want to change jobs or feel more confident, successful in what they're doing. And that's really up to them. The course really helps them get on course by releasing towards whatever way they want to go.

Ultimately we're talking about freedom from all the feelings that block us, that impede us from getting what we want. So it's been used by people in all walks of life.

[Speaker 3] (29:00 - 29:27)

I'm speaking with Dr. Robert Scott, Dr. David Hawkins. We're talking about the Sedona Method. I was saying as we were listening to John Denver sing that song, It's Up To You, that I can feel all those listeners out there coming closer to the radio and saying okay tell us how do you do it, how do you do it?

David, how do you do it?

[Speaker 2] (29:28 - 30:26)

The method is an internal intention set, I call it. A willingness to let things go and the actual details of the technique is taught in a course. The reason it's taught in a course is because it sounds so simple and it is so simple that the ego would like to just grab it and therefore get rid of it.

It's sort of like telling somebody he was still out of a drinking problem that the secret of AA is you just stay away from one drink one day at a time. The guy would say hey I know that, what the heck good is that? And that would be the end of it right?

The reason AA works is because people learn the techniques in an overall setting, in an overall context. And most are found through experience. The 30 hour course, during the course the person has taken through so many releases that the ego can no longer destroy the effectiveness of the method.

And once you learn and experience it, then it becomes part of you.

[Speaker 3] (30:27 - 30:37)

That response David is hauntingly familiar to the response frequently given when

someone asks about EST, that well we create this context.

[Speaker 2] (30:37 - 30:59)

Well EST is a complicated series of programs. It was the most complicated experience I ever had in which they throw everything at you but the kitchen sink. Now this method is one very simple technique, so simple that like Zen it's before your nose and being at the end of your nose it's impossible to see.

It's so close, it's that close.

[Speaker 3] (31:00 - 31:05)

Bob as a teacher of the method would you like to describe actually what happens in the course?

[Speaker 1] (31:06 - 37:38)

Sure. I mentioned earlier when you asked what do people do with it and what do people get from it, people get from it what they want and they start using that as a fulcrum. What do I want?

Using that as a motivator, as a goal that underlies the course, we start off the first day by looking at those things that people want overall as something that they would be willing to release feelings that get in the way to get. For example, we assume and ask people to see that that's the case, that what they like to do as a result of taking the course is to feel lighter, happier, freer, more able, confident and so forth. So they take the things they want and the very first day we talk a little bit about the various ways of handling a feeling, suppressing the feeling, trying to get away from it by escaping it, expressing the feeling, getting mad at another person for example, which is fine for us it lets off some of the steam but the other person doesn't enjoy it particularly.

And then the fourth way of handling a feeling which is to release it. So we spend the first part talking about how we deal with these feelings that cause the problems every day and then after people can see that yes, I've expressed feelings, I know for a long time I suppressed them and it felt awful. When I began to express myself I felt freer but still I felt uncomfortable every time I let somebody else have it or blew my stack or if I really threw something I felt foolish afterwards.

Then as they see that those other things that they've done to deal with the feeling have not worked particularly well and have left them really in the same state that they were before, then they are willing to try something new and that is the method. So we start early on very simply asking them to look at what feeling they have and oftentimes people when they first start the course are a little bit nervous or a little uncomfortable or unsure or what is this all, what are they going to do or what do I have to do. So we start

with a simple feeling like that and by leading them through a release by asking a few simple questions and I don't tell people what the questions are because as David said it sounds so simple that frequently people will say well I already understand that, I don't need that.

But it takes people a while and I tell people, ask people at the end of the first day not to tell their friends what the method is and I've learned that it's easier for them to do that when they look back at the first part of the day and say well it was a little confusing to start with because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've been noticed that we're uncomfortable, what do we try and do? Well we push it, that uncomfortable feeling, we want to get it out of there and if it won't go then we're going to get the other direction.

So we, for example, feel what are they going to do or what do I have to do. So we start with a simple feeling like that and by leading them through a release by asking a few simple questions and I don't tell people what the questions are because as David said it sounds so simple that frequently people will say well I already understand that I don't need that but it takes people a while and I tell people, ask people at the end of the first day not to tell their friends what the method is and I've learned that it's easier for them to do that when they look back at the first part of the day and say well it was a little confusing to start with because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do? Well we push it, that uncomfortable feeling, we want to get it out of there and if it won't go then we're going to get the other direction.

So we, for example, feel uncomfortable in a situation, we'll try and get away from it but the problem is every time we come back into that or a similar situation the same feelings come up. Finally we get the point, the feelings are the problem. They're my feelings, I've got to do something about it.

When they see that then it's easy, then they're eager to do it because they'll take a feeling that they have had perhaps multiple times before, they release it and they look inside, it's completely experiential. I ask them to use the scientific method, don't take my word for it, take the feeling, release it and then check inside and see how you feel. Well, I say, well I still feel a little, I still feel a little wobbly.

Okay, well would you like to release on that wobbly feeling again? They say, yeah. They do it.

I say, well how does it feel now? Well, gosh, I feel a lot more relaxed but there's still a little tiny bit. I say, well would you like to release that?

They say, sure. And then they release that. Or if they want to, they say, well I've had about enough for now, I feel a little confused.

I'll say, okay, you can leave it at that for the moment. Or if you'd like to, you can release the confused feeling. What would you like to do?

The way the course is taught is it's left up to them. It's always in their control. It's their choice.

Do you want to release or not? It's up to you. And I think that, again, differentiates this course from almost everything else.

There is no pressure, there's no coercion, there's no force. It's up to the people. They take whatever feeling they want to release.

It's not my telling them that they should release the feeling. They make the decision. And it is a conscious decision.

So it's easy. By the end of the first day everybody's able to do it. And then we keep, on the second day and later days, keep polishing it.

Apply the method to feelings that are more charged emotionally, let's say. Or situations that have been difficult. So we start simply.

Start with the very simple feelings. The feeling you have right now is the one you work with. So it's not complicated.

You don't have to use any complicated system. You don't have to think about it. You don't have to figure out where the feeling came from, who was responsible for it.

You just say, well, this is the feeling. And that's all.

[Speaker 3] (37:38 - 37:44)

I like to release it. There's no conscious review of one's past life, past experience?

[Speaker 1] (37:44 - 39:33)

No, you don't need to. As you release, as frequently as you get in touch with the feeling, a scene from childhood may come up or another scene. But those are really unimportant because the feeling, every feeling we have, is the result of thousands of episodes in the past.

How many times when we were a kid was our toy taken away from us? Or did we have to go to bed early, not stay up and listen to the radio or the television? Those feelings, every one of those accumulated, brings us to the feeling we have now.

Someone takes something away from us or we don't get what we want. So you don't have to go back to each incident. And that's why it's so rapid, it's so fast.

You take, with one feeling, you just keep releasing on that feeling until it either goes away completely, as David has mentioned, a lot of people, after the course, the old, the man with the, the whiplash, his feeling, his pain went away completely. Another man who was a marathoner, had Achilles tendonitis, he'd been running marathons seven years. Every time his foot hit the ground, hurt.

He released, pain would go away for an instant. Hit the ground again, pain, release, pain is gone for an instant. He kept doing it with persistence.

Within four or five weeks after the course, he, I talked to him on the telephone, he said, you know, the pain is gone. So he didn't have it anymore. So it's, the, the teaching of the method is experiential, and it is scientific in that each person checks, uses it for himself.

How's it, how did, you know, do you still have the feeling? Yes or no? Then they check for themselves.

It's up to them. So that's the beauty of it. You don't have to, nobody tells you what to do or how to do it.

It's up to you.

[Speaker 3] (39:34 - 39:50)

We have a brief tape of the founder, the creator of the method, Lester Levinson, talking about how that came about. Perhaps before we play that tape, each of you, perhaps David, describe your experience of Lester Levinson.

[Speaker 2] (39:52 - 41:14)

Lester, as I said, I was a student of Buddhism in Zenderman years. When I met Lester, I heard he was nobody, and looked like nobody. And when I met him, he looked like nobody.

A true sage. There was no trappings, no robes, no incense, no, nobody genuflecting, no mobs of people, chanting mantras, nobody swaying in a hypnotic ecstasy, just an ordinary person you would pass on the street. And it's only when you speak to him and he realizes your degree of interest, then he sort of opens up to you, that you realize you're talking to a very incredible being who's aware of who he is, and he's aware of who you are.

And he won't play the role of the guru. You are constantly thrown back on yourself. He says, well, you are the one that wants to go free, and you know how to get free.

And therefore, just do it. So we all want a guru that will do it for us, you know, that'll get us high, and keep us high, and we like to hang out in his ashram so we can stay up in the dizzying heights. But it has to work in the world.

It has to work in Times Square. It's got to work as you're going to work. It has to work in every moment of every day.

Bob, what is your experience of Lister?

[Speaker 1] (41:15 - 42:14)

Well, it's funny. He's unlike anybody I'd ever met before. As David says, he's someone, if were you to see him on the street, you would think him very ordinary.

And he is. He's a very simple person. After he learned the method, he made a lot of money in real estate, and then gave that money away, moving from New York City, where he'd lived and worked, out to Arizona, and he lived a very simple life.

His life now, he's now in Arizona, but spent the last five years in New York getting the method out. So he's someone who works tirelessly. He spends 18 hours a day doing things.

He's very gentle, very simple, very direct, straightforward. The way he works is really to let people do it themselves, and not to interfere. As David says, he makes it quite clear that it's up to you.

[Speaker 3] (42:14 - 42:19)

Let's hear from Lister Levinson, creator of the Stoda Method.

[Speaker 4] (42:19 - 50:16)

I started life like everyone else, trying to do things the right way. Having been graduated a physicist, things being very difficult in the 30s, I was graduated in 1931 from Rutgers University. I tried, probed many things, not only in physics and engineering, but I even went into business.

I thought, well, the scientific world is not making me happy, I'll try the business world. In the process of trying so hard, as the years went by, I got sick, I had migraine headache, I had ulcers, and the usual things that come from business pressure. I was trying to make it in the world like everyone should, be a good person, make a lot of money.

And I started out at a difficult time in 1931. Physicists were considered necessary evils. Engineers weren't appreciated too much because they didn't bring in profits like the salesmen did.

And so I shifted over from engineering into business, back into engineering, into business. I did a lot of research and development work and found it interesting, but I was always changing. I knew not why.

And as the years went by, I began to get ill. I began to get the usual businessman's pressure diseases. I got ulcers, I had four perforated ulcers, I developed migraine headache, and finally after 20 or so years, I ended up with two coronary thromboses.

After the second one, I was told not to move. I might die any minute, any day. I had been a workaholic, I had been driving, and when I heard that, I said, wow.

Up until that time, there was something missing in life. I never felt fulfilled. I did have nice jobs.

I was able to make money. In fact, when my crisis came, it was 1952, I was living on Central Park South. In New York City.

New York City. When I was told not to exercise, not even to take a step up because I might die. Well, that scared me to death.

Up until that time, I had been seeking fulfillment. What is life? I had studied back in the 20s, Watson's Behaviorism, which was the thing of those days.

And in the 30s, I shifted into Freud, and Freud was my god in those days. And with all this accumulated knowledge, I even had four years of psychoanalysis under an associate of Freud, a Dr. Killing Bloom, B-O-U-H-M. And after four years of psychoanalysis, four times a week, I was told, some people cannot be helped.

I would never stop seeking, pushing, driving, what's this all about? So when that second heart attack came, for me, it was the best thing that happened in my life. I needed that much of a push, of a shock, to make me realize that the smart boy I thought I was was awfully dumb.

Here he was, 43 years old, sitting on top of the world, being envied by everyone, and yet I had to put my half in a grave, on top of which I was miserable most of the time. So this second heart attack I take as the greatest blessing I've had in my life. It made me realize that all the accumulated knowledge up until that time was of no avail.

Well, what should I do? Or as a good physicist would do, go back to the lab. I began thinking again.

What am I? What's this world? What's my relationship to it?

What is happiness? What is mind? What is intelligence?

I say because of the intensity of my need and drive for the answer, they began to come.

The first thing I thought of, what is it I want most? Happiness.

Oh, happiness is being loved. And that was a shock to me. I was very much wanted.

People liked me. Family, friends, everyone. And it was quite a revelation to discover that being right was not it.

So I rethought, well, what is happiness? What are the happiest moments I can think of? And when I relived them, I saw that it was when I was loving that I was happiest.

And that when people were loving me, there was a momentary pleasure there, but nothing lasting in it. So I immediately began trying to change all my thinking from wanting to be loved to loving. From wanting to be approved of to approving of things.

And I discovered there was a help in it. I began to get better. Then I said, as a good scientist would, well, if this is good, I'm going to pursue this as far as it will go.

After about a month of changing, wanting love to loving, I saw another thing that was almost like a shock, but was a deep revelation. I wanted to change everything in this world. I was wanting things in the world to be different from the way they were.

And that, I realized, made me a slave of everything in this world because I wanted it to be different. So I began letting go of wanting to change things. And what a revelation that was.

As I did that, I began again to feel even better and better and better. I kept that going for, oh, another two months. With the letting go of wanting love and wanting approval and so forth.

And at the end of a three-month period, I suddenly discovered my health was back to normal. My heart was okay, my migraine was gone, and I felt good. I felt my ulcers had gone also, and I felt so good I never even went back to the doctor for a checkup.

And the proof of that, I did not need a doctor simply. That was back in 1952. And I can say truthfully, I have not seen a doctor professionally since 1952.

Whereas before that, I was always with the specialists and the doctors. And so I know everything in my body straightened out. And what was the key thing?

I was relaxed. All the pressures that were formerly there were gone. I was not pushing against this world, I was not trying to change it.

I was not involved in a hassle of people, of wanting them to approve and like me. And just by doing that, my whole life was at ease.

[Speaker 3] (50:19 - 52:11)

You were just listening to a tape of Lester Levinson talking about his experience of coming in touch with what is now called the Sedona Method. I'm talking with Dr. Robert Scott, neurologist and teacher of the Sedona Method, and Dr. David Hawkins, a psychiatrist and acknowledged father of orthomolecular psychiatry. We're going to continue our exploration of the Sedona Method in just a few minutes after we pause for station identification.

You're listening to Voices and Visions. This is KALW-FM in San Francisco. As I was listening to Lester describe his experience, there were a couple of things that struck me.

One, he mentioned that he began thinking again, which I found interesting relative to some of the things we were talking about earlier, about the idea that we have to really let go of our thoughts. And I coupled that with his emphasis on clarity of intention and having the felt need for answers. And perhaps we can talk a little bit about that, that somehow we do need to get in touch with what our intention is, what our objectives are, what our purpose is, or who we are, what we're doing here, in order to move to that step of letting go, as you were talking about, David, earlier, that we have to let go of those mental programs that we create during the course of our life and perhaps have been created even before we came here as human beings. What about that clarity of intention?

Where does that come from? How do we create that clarity of intention and purpose so that we can't move to the place you've been talking about and describing?

[Speaker 2] (52:13 - 54:31)

The thoughts that he was speaking about was when he was going through the process and arriving at the method, he would try one method and see that it ended up as a dead end and then back up and say, no, that's not it. The method itself, as far as clarity of intention, every feeling has an intention to it, and that intention becomes rather obvious. In fact, as you let go of the intention, the feeling disappears, and with it all the thoughts that were flowing from that feeling.

I would guess describing the mind in silence is probably rather threatening to people at first, the idea of walking around without a whole harangue of thoughts going through your head. So perhaps I shouldn't mention it without some explanation, but all thoughts are disturbing. There isn't a thing that's not disturbing to one's total peace, and it's only because you don't know a better state that you love your thoughts, and as they begin disappearing and you begin to experience your beingness purely and totally, thoughts bring you down, and thoughts are no longer as welcome.

You see, because pleasure is sort of a space between two pains in the ordinary person's experience, so pleasurable thought gives him that brief moment of respite from the pain, and really what he's trying to do is escape the painful thoughts which are lurking right

under the surface. So you can think of a happy thought, it makes him feel good for the moment, because right below the surface most people are living lives of quiet desperation. Everybody on this planet is here because of ego.

Ego is pain. So everybody hears breath from pain every instant. There's nobody walking the street who is not vulnerable to pain in one instant, and he knows it.

When you get into a state where you're no longer vulnerable to pain, you're in a different state of existence. Then by comparison you look back and you say, Wow, how did I ever survive it? How did I ever survive being torn apart by those millions and trillions of thoughts all these years?

And you see how the ulcer and the migraine and all these other things arose.

[Speaker 3] (54:31 - 55:04)

As I hear you talk about the ego, David, I'm reminded of the attitude towards the ego that comes out of many of the Eastern philosophies, and that is that somehow the ego is something that we have to move beyond or we have to put aside. And I'm wondering if that's really the total answer. I mean, if we're going to function in the world, somehow we do have to have some kind of an identity or a recognition that we are functioning in the world.

What about that balance, Bob?

[Speaker 1] (55:04 - 57:49)

I think the balance has to do, as we mentioned earlier before the break, the intention comes from each person. Each one of us has a specific purpose for being here, in addition to a general purpose for the planets being here and our being on it or with it. As the course begins, people look at what they are here for.

What do they want to take the course for? And frequently the first things that come up, as certainly has been the case with most of us, are what we want to do in the world. It might be making money.

It might be having a satisfactory relationship with a wife or a husband or children or parents or grandparents. It might be wanting to make one's mark. It might be wanting to be important.

It might be wanting to have power, to gain control, to be loved, to be approved of. And all of those are goals that can be achieved by people using the method as they learn it on course. As they do so, however, as they begin to release the feelings of wanting to be liked by other people, of wanting to gain mastery over others, of wanting to be in a position of power over others, frequently, as they release, those feelings kind of melt

away, and they feel instead that their intention changes to one of wanting to be kinder to other people, wanting to be more loving, wanting to be cooperative and helpful, instead of having it their own way. Now, we say you can have your own way, and the easiest way to have it is to let other people have their own way too, not to force other people to do it your way or get them to help you do it, but to achieve a state in which you feel harmless towards other people.

Your behavior together is one of mutuality, so that both people want to do what is being done. The intention comes from the strongness of the unpleasant feelings. If people are uncomfortable enough, they're willing to take a straight shot for it, and for them it's very easy for them to learn the method and to use it successfully.

They go very quickly. After you've tried everything else, if you've spent your life discoing and your feet are tired, then you're perfectly willing to find something more comfortable, more rewarding. So it's kind of for people who've tried all sorts of other things.

This is a way that is not striving. It's the letting go of the striving, letting go of the grasping, and for that reason it's easy.

[Speaker 3] (57:51 - 58:31)

David, in listening to you talk, my experience of you is that you've been through a lot of different experiences in your life, and I'm wondering how those people who were once your peers, and still are your peers in the sense of the medical profession, how they've related to where you are now, and kind of leaving again, going back to leaving the pinnacle, and going to Sedona, Arizona. Have you found that you can come back into that circle of peers and have the same recognition that you once had?

[Speaker 2] (58:31 - 1:01:41)

Well, I understand them, of course, and I understand what it is they're doing, and I feel that what we started on that level has been well launched, has its own momentum, and is able to carry itself. And then I went on to other things. For instance, of course, I've worked with biochemistry and its relationship to mental illness, to brain function, to psychosis, to various neurotic states.

So I myself also had hypoglycemia rather severely, and we did a lot of work in that area. Then I found a shift of consciousness. For instance, I once had gout, so I had gout, I had severe hypoglycemia, I had numerous dietary restrictions because of the ulcer, the diverticulitis, the migraine, all these things at once.

I found with a shift of consciousness that my whole body chemistry changed. I no longer had gout, I no longer had hypoglycemia, my cholesterol no longer was up, and just realizing my own perfection, the body immediately, you know, obeyed that realization, and my body chemistry instantly changed. So I discovered that consciousness is more

powerful than anything else, and that how can we help people get better through consciousness techniques.

So I became interested in these techniques because they seem to be more powerful, because the biochemical, nutritional, psychotherapy, psychoanalytic approach is only able to help a limited number. There are still people who cannot be helped. There has to be something more powerful.

Also, as I became more conscious, I saw that many people had no intention of getting better, that there were karmic influences, that there was a higher level of consciousness, that there was actually a decision to be sick, and there was a failure to realize that one is the author of one's own sickness. And I saw beyond blaming it on the environment and how you were raised and your nutrition and biochemistry and viruses and all this stuff in the world, I saw that it's one's own consciousness that determines these things. So I became more and more involved in consciousness and studying the mind.

Curiously enough, psychiatry knows absolutely nothing or very little about the mind. Isn't that odd? Psychiatry knows nothing about the mind.

Here we're talking today about a method called releasing, which psychiatry hasn't even heard of. The most powerful, effective, and rapid tool I've seen for overcoming emotional difficulty in the profession hasn't even heard of it. So I found that throughout the ages, mankind has known enormously powerful things, and how could we reach these realizations?

Well, when you read the spiritual and the consciousness literature, it would sound like you're going to have to spend many, many lifetimes, certainly as a yogi you're going to have to spend many, many lifetimes, before you can realize the truth of these statements. Well, this particular method so rapidly allows your consciousness to grow that you find out for yourself the truth of what's been said by the sages throughout the ages.

[Speaker 3] (1:01:43 - 1:01:57)

Have you had any, again going back to when you were co-authoring the textbook on orthomolecular psychiatry with Linus Pauling, have you had any recent contact with Dr. Pauling? I haven't, no.

[Speaker 2] (1:01:58 - 1:02:01)

Our travels have been in different circles over the last few years.

[Speaker 3] (1:02:01 - 1:02:09)

I'm struck by where you have gone and where he has gone. He, of course, is still being

actively involved in the whole area.

[Speaker 2] (1:02:09 - 1:05:52)

He goes deeper and deeper into what he's into, and I tend to keep moving on, and when I see a thing is launching on its own, and many people have come into the field and it has all the momentum it needs to thrive, it no longer needs my energy, and I myself, as I evolve, keep moving along, and my search for what would be helpful to others has actually led me into these experiences myself. I've always tried them myself first. As far as my relationship with my colleagues, like anybody in the consciousness movement, the people that you were involved with think you're going crazy, having a nervous breakdown, they wonder about you, they think you're drifting off, they think you're freaking out, you know what I mean?

You give up very lucrative careers, and you give up power, and you give up prestige, and board memberships, and president of this, president of that, and worldly success, and you've found something more important, and they don't understand it. Of course, the other thing upsetting is they can't control you anymore, you see, because they're into their ego games, and they can't understand why prestige doesn't interest you anymore, why power doesn't interest you. All these little carrots that hang out, and you don't bite at them, and they figure you've got to be crazy.

It's just that you've found something far more satisfying, something far more powerful, something which ultimately is far more helpful to mankind. The reason I'm here today is because I just want people to know that there's something powerfully effective, ultra-simple, that can relieve suffering on every level, physical, mental, spiritual, allowing to achieve your physical goals, your goals in the world, your goals in relationships, and your spiritual goals. See, in the evolution of consciousness, we go through three major stages, which has been well-described throughout the ages.

You know, first we're into havingness, then we're into doingness, and ultimately and finally into beingness. So when we're coming from lack, what we're motivated by is the desire to have, and those motivations of desire, lust, fear, grief, anger, and all become very activated. Once you have gotten your energy up and your consciousness up so that you can have, now having is not really your problem.

Once you reach sort of like middle-class respectability, you realize you can have. You've got two cars in the garage, the kids are going to college. Having is no longer a thrill.

Everybody's got a Cadillac in your neighborhood. Big deal. So now what do you get into?

Now you go into doing. Once you've achieved havingness, doingness is what's important. So now you're on the board of this and the board of that, and you're running the PTA meetings, and you're the chairman of this, and you're the president of the company,

you're head of the committee, you're into beautifying your environment, to keep San Francisco beautiful, and you're into improving the world and doingness.

And then as you see what your doingness is all about, and you see what doingness, where it really comes from, what it's achieving, and you see what your role in it has been, doingness no longer is where you're at. And you come into the experience of your own being. And with this method, you rather rapidly come into the experience of your own perfection.

You begin to experience your beingness. The content of what's going through your consciousness is no longer important. What runs through the water is no longer important, it's the water, you realize, you see?

It's not the goldfish, but the water that the goldfish is going through. So now what fish is running through the tank is relatively important because you realize that you're the water. So you're the all.

You're it. You're what there is in the universe. I'm what's happening.

[Speaker 3] (1:05:58 - 1:06:43)

Let the laughter fill the room. David, before we had the music come in there, and I was listening to you, and it just occurred to me that it was sounding as if you've discovered, with this method, a way to circumvent or short-circuit all of the great religious traditions of humanity's history. That here's a way to literally reach enlightenment, as it were, or discover who you are without having to adopt a particular philosophy or tradition.

That's true.

[Speaker 2] (1:06:44 - 1:07:45)

The reason being that what you study is a spiritual study where truth is discovered by someone else. When you accept hearsay evidence without knowing it through your own experience, then it's a program. It's a program when it's not a realization, an unfoldment of your own.

In other words, what happened to some historical figure 2,000 years ago is absolutely fascinating. It doesn't help you one iota. It's when the same experience unfolds in you, and then you see what that person was saying to you.

What the person was saying to you is that just as it happened within me, it can happen in you, and you will discover the same things about yourself that I found. So this method allowed me to find out that that is so. The reason I have not been studying any spiritual things and consciousness things is I really don't want to contaminate myself with more programs to be released.

[Speaker 3] (1:07:45 - 1:07:48)

How would you relate it to your experience with Buddhism?

[Speaker 2] (1:07:51 - 1:09:57)

Well, let's take it, you know, how do you realize the truth of any spiritual truth? When you think of it, what are the various techniques possible? You can meditate on it.

You can contemplate it. You can repeat it as an affirmation. You can chant it to yourself as a mantra.

It's as though you're desperately trying to convince yourself that the truth is something you don't know. If we remove the barriers between yourself and truth, then the truth dawns upon you. And the truth just is, it just is.

Nothing need be said about it. So let's take the laws of manifestation. As you keep releasing, and you're letting go of all these programs and limitations, what happens is if you think a thing, it comes into manifestation.

And as you go on with the releasing method, it comes into manifestation almost instantly. You don't need to read anything about the laws of manifestation because what's happening is that all your needs are automatically fulfilled as you flow through the day. Everything is effortless.

Everywhere you need to go, a car pulls up and takes you. The thought of food instantly produces food. You don't need to read anything about the laws of manifestation because manifestation is what's happening, and it just becomes obvious.

And after a while, you notice that you'd rather be careful of what you think. And one day, I said to my friend Randy, I said, be nice if we had a cat around here. Well, that one thought was sufficient.

Everybody and his brother for the next two weeks offered us cats. We had litters of cats. And we'd go to the supermarket, the clerk would say, hey, you know, we're home for a cat.

And I said, we'd better cancel cat because just the one thought, the energy, you see. So you discover the laws, the spiritual laws of the universe by yourself, all by yourself, you discover them. You discover that what you begin thinking about, what you give energy to, is what comes into your life.

And these are ancient laws, you know, written by all the great sages. But you discover them for yourself.

[Speaker 3] (1:09:57 - 1:09:59)

So you don't have to practice Sazen anymore?

[Speaker 2] (1:10:00 - 1:12:41)

No. Those are methods of quieting the mind. And as you release, the mind becomes automatically quiet.

You don't need artificial means. I mean, I've gone all through mantras and meditations and swinging and singing and jumping, and I've done them all. And they're artificial means.

These are artificial means to quiet the mind. They're artificial. To chant to yourself one sentence over and over, to try and get yourself into an almost hypnotic state of mental quietude, is an artificial state.

And the minute you get off, the minute you uncross your legs and stand up and go back into the world, the chaos starts in your head again. So it's unnatural and it doesn't work. I want my mind to be silent because there's nothing pressing, nothing I have to get because I'm not coming from lack.

I have it all. So there's no need to go out into the world to get what is already mine. So I'm released from it.

In other words, one day I was teaching a class of miracles, and a student came up to me and said, Hey, how come you still wear glasses? And I said to myself, Good question. How come I still need to wear glasses?

Here I am a perfect being with all power at my disposal, and I just never thought of it. So I said, Gee, that's a good question. So I took them off.

I've never put them back on since. Well, I wore glasses for 40 years because of my opium astigmatism. And for the first six weeks I went through, I was sort of like Mr. Magoo. And actually my internal spiritual guidance is what, what the program I had going then is I see what I need to see when I need to see it. So I often got close to the cliff. Which is, I got close to the cliff, I saw the cliff for about six weeks.

Then after six weeks the fear went away. And all of a sudden I noticed I could read perfectly, and I could see anything I needed to see. And now my vision is perfect.

This is 40 years of myopia and 40 years of astigmatism. So I don't need to do any eye exercises. I don't have to chant affirmations to myself, Oh, I have perfect eyes, and let go wanting to have bad eyes, and looking for what is the payoff of having bad eyes, and going through all these circumlocutions.

All I have to do is let go of the limitation and experience the perfection of my own being, a perfect being. Then having such power, the body follows instantly, you know, within a

certain period of time. And it follows suit.

And so the body will obey what the mind believes. And as you see your perfection and affirm it, then the body automatically responds. All these diseases and deformities and limitations fall away.

[Speaker 3] (1:12:42 - 1:12:51)

Bob, is this what happens in the course itself, that people have the experience that David is so eloquently describing for himself?

[Speaker 1] (1:12:51 - 1:14:10)

Well, it usually takes more than one or two releases. It depends, of course, where people come into the course from. A couple of courses ago, the man I mentioned who'd run the marathon and had pain in his heel kept releasing throughout the course and kept releasing on whatever feelings came up by himself as we were in class.

And at the end of it, he said to the class that, you know, I have been releasing. I could just see the expression on his face getting lighter and lighter and lighter. He said, you know, I have released my fear of death.

Well, for most people, that's a very big one. And everyone in the course reaches a state of calmness, of peacefulness, of tranquility, of caring not so much about those things that they cared about before, what people would think about them, how they're going to do what they're going to do, having to push and rush in order to get things done. So a lot of people, they reach the state of knowing that there is a peacefulness that they can attain their own way.

Whether they go all the way or not is pretty much up to them. But they can do it with time, and they feel better and better and better.

[Speaker 3] (1:14:11 - 1:14:43)

Well, I can go out to Bodega Bay and spend a few days and watch the dawns and watch the sunsets and have that same feeling of peacefulness. And I find that a lot of my concerns drop away and a lot of the things that I attach myself to as being important aren't nearly so important anymore. What's the difference between what you're talking about and that experience that is available to many people?

And, you know, it may be in Bodega Bay. It may be a high Sierra mountain backpack.

[Speaker 2] (1:14:43 - 1:16:37)

It may be any number of things. You like to have that Himalayan feeling on 42nd and Broadway, right? I'll never forget the first time I had it on 42nd and Broadway.

I'd been in a little cottage in the woods, and I was in such a state of profound peace, and I sort of avoided going to the city. And then finally it came up that I had to go to the city. And I'll never forget that night.

I went into New York City, and I said, you know, this city has changed. Something incredible has happened here. It's like a blanket of peace.

Underneath the hubbub of the city, which is on the surface, underneath it was an enormous peace and a power holding it all together. And I felt the love that was holding this city together. Without the powerful love emanating from more evolved people, the city would absolutely destroy itself because the amount of negativity there is staggering.

And yet I felt a tremendous peace and calmness that never left me. And it was funny, I remember I was walking down Fifth Avenue, and this old, what the world would call a bum, was walking down the street. And I looked at the bum, and instantly we recognized each other.

And I recognized that he was one of the ones from whom this enormous, powerful peace was emanating to the city. This is a man who no longer needed anything from the world. He didn't need a thing from this world.

You see? When we first learned the method, as Bob was saying, we go after our goals keep changing and they get higher and higher. When we still want things in the world, we go into the world and we get them.

Now that we've released all the things between ourselves and getting those things, they come into our life rather easily. And then we find that that doesn't bring us happiness, and so we say, well, what else is there? And that's how we go from having this to doing this.

And ultimately into being this.

[Speaker 3] (1:16:38 - 1:16:52)

So in a very real sense, your 20 years of practicing Buddhism was a very important element in the level of realization or understanding that you've reached through this method.

[Speaker 2] (1:16:53 - 1:18:06)

It was frustrating, see, because it's slow as compared to this method. So a realization that it took enormous time and effort, with other slower techniques, yoga techniques, I mean, I've tried them all, where this method just spontaneously comes into your experience in a relatively short time. I mean, it's a rather short time.

In a few years, one's consciousness can advance enormously. As I said, you know, the

difference in the amount of fear I was holding, for instance, I wouldn't get within a half a mile of the Grand Canyon. You'd have to strap me to a stretcher to get me to the edge.

And I think I'd go unconscious with terror. I mean, I really was terrified. And I can literally sit on the edge and look down.

So that enormous fear, you know, I always look at that as sort of a getting the tighter of the quantity of one's fear that you're holding. That amount of fear just has disappeared. Any technique that can do that in such a short time is a very powerful technique.

You know, I've done psychoanalysis. I've been in psychoanalysis. And after four years of psychoanalysis, I can look back and see what I let go of.

And frankly, I can let go of that much in a, you know, in a day, less than a day. At least the technique is so fast and so powerful.

[Speaker 3] (1:18:07 - 1:18:11)

So people should be flocking to this from all over, it would seem to me.

[Speaker 2] (1:18:11 - 1:18:16)

Well, frankly, we didn't want the public to know about it before because there weren't enough teachers to teach the method.

[Speaker 3] (1:18:17 - 1:18:18)

How many teachers are there?

[Speaker 2] (1:18:18 - 1:18:20)

Now there's enough teachers, I think, to handle.

[Speaker 1] (1:18:22 - 1:18:30)

We have six teachers. I'm teaching the course on the West Coast. On the East Coast, there are five, and there are more in training.

So we've got teachers.

[Speaker 2] (1:18:30 - 1:19:41)

Uh-huh. In the book, there's a book coming out called The Book of the Method. We'll explain the method, and actually we'll take the reader through quite a few releases.

And anybody can begin to experience what it's like if you can look at a feeling you're having right now and ask yourself, could you let go and change that feeling? And this brings you very close to how the method works. It's simply a letting-go-ness, a

willingness to let things flow and let them go.

And, of course, fear comes up because we have the idea if we don't control things out there, you know, the disaster will strike. And then we discover that it's exactly the opposite, that our attempt to handle these things out here is exactly what's preventing the perfect solution from flowing in on us. And we discover all the truth of the Tao and Taoism.

We discover all the truth the Buddha ever spoke. All the truth ever spoken by mankind become your own inner experience and unfoldment. And now they're truly yours because, you know, it's not hearsay.

That, you know, what happened to somebody else in some other time and age, it's your experience here and now.

[Speaker 3] (1:19:46 - 1:20:25)

My guests are David Hawkins and Robert Scott, and we're talking about the sadhana method, a way of releasing yourself into, well, into, it sounds to me like total happiness and fulfillment and joy. I'm wondering as, again, it occurs to me that since now you've trained a group of teachers and more teachers are being trained, books coming out, it sounds to me like you're gearing up to take over the world with this method. Is that what's happening?

[Speaker 1] (1:20:26 - 1:23:14)

I don't think so. The course, when it first started out, was really, there were a few people around Lester, and I think David mentioned earlier that people wanted to make a guru of him. And the way the course has developed has really been a reflection of that first attitude that Lester had, that we really don't want to become a mass movement, that's not the idea, but we'd like to make it available for anyone.

And David's talked a good bit about the very outer reaches, but I'd kind of like to bring it back to the very practical things that people can get from the course because we teach it to people who are ordinary people, as well as to people who are psychics, actors, writers, painters, what have you. And the course is really designed in the way that everyone gets what he or she wants from it, the way they want to do it. So recently I had a course in which a grandmother, a lady 72 years old, and her granddaughter, 15, were both sitting next to each other for the whole four days.

The little girl just felt more and more comfortable as she was able to release her feelings of resentment towards her parents and sister, feelings of disappointment, her sister had gone off to college and this girl missed her. And she just felt better and easier and easier about the whole thing. Her grandmother was living with her husband who just retired, and that was a source of friction.

Frequently I think the most dramatic effects of using the method occur in relationships, where people used to a relationship of conflict, I'll pick at him, then if he picks back I'll pick harder, or I'll make a little remark, and if she rises to the bait, I'll give her the old silent treatment or I'll let her have it. When people stop doing it, when they release their feelings of wanting to be liked or wanting to get attention through being ornery or bothering another person, the relationship becomes peaceful immediately. And we've had people take the course, husband and wife, who always had a stormy time.

Soon after they do it, boy, things are easy, they enjoy being with each other, everything's easy, calm.

[Speaker 3] (1:23:16 - 1:23:23)

What about those people who may seemingly have it together pretty well? Do they get benefit from going through it?

[Speaker 1] (1:23:24 - 1:24:33)

Well, we taught the course in the corporate structure, in New York primarily, but can do it here. These are people who are successful in business. We teach them a way to do it more easily, to get their work done faster.

An architect in San Francisco, as a matter of fact, recently took the course and found that he was able to do his work in a quarter of the time. He was more creative, he could do it faster. His mind wasn't cluttered up by feelings that interfered with his ability to create, to see the problem, and to do something about it.

So it's an action course. We're concentrating on getting rid of those feelings that keep us stuck, inactive, not doing what we really want. So for active people, it enables them to make decisions quickly, to take the course that's appropriate, to see clearly, using their discrimination, what needs to be done, and the best way to do it, what's a waste of time, so that they go straight to the point, get it done.

[Speaker 3] (1:24:33 - 1:24:44)

There are many people that go around thinking they're not stuck. Does it take a recognition that has some stuck feelings to really get benefit from the course?

[Speaker 1] (1:24:45 - 1:25:26)

It takes a desire, yes. The want-to is the thing, obviously, that motivates people. If someone is completely comfortable, happy with the way they are, why would they want to do anything else?

If you see that you may have reached a comfortable point, and a lot of people who are successful have. They've done a lot, they've achieved what they want, they feel fairly

satisfied, but there's still something missing. That feeling of something missing is the motivating point, and then they'd like to go, get the whole, go for the whole, go for everything.

[Speaker 3] (1:25:26 - 1:26:01)

I'm wondering if this is a technique or a method that allows one to avoid having to go through what most of us have to go through, which is our total life experience, to come to a recognition or a realization that it isn't all that it was cut out to be, and somehow we missed one of the links along the way that allowed us to find out what it was all about. Is this a way, like if you're 18, to avoid the pitfalls of the 20s, or the 30s, the 40s, etc.?

[Speaker 1] (1:26:02 - 1:27:44)

I'd say just from my own experience of teaching the course that it isn't, it's not a substitute. Everyone comes into the course as we are in our lives with a very different point of view, different problems, different desires, and to each is given according to his need. How some people, that this is not a cure for adolescence or for middle age, it's just not possible to do that.

However, as people with the problems associated with those times release them, they can sail through them with an ease that you wouldn't believe. So, I think that you can't, sometimes people want a shortcut, and I don't think people should have the impression that you can shortcut the whole system. We need to take the mass of accumulated negative feelings that we've built up over the years and release them.

We cannot pretend we don't have them and jump off them. That's the reason that a lot of people who meditate or are concerned with spiritual paths find themselves stuck. And you mentioned the word stuckness, I think, appropriately.

What's sticking them? Well, it's the stuff that's still there, that they have tried to get up above, but it's still holding them back. Feelings, you can be very interested in spiritual techniques, or spiritual paths in that direction, but if you're annoyed at your landlady because she hasn't heated your apartment enough, that's going to keep you stuck there, no matter how well you do anything else.

[Speaker 3] (1:27:45 - 1:27:54)

Do you find, the two of you find, that you still have sticky places come up in your life? Oh, sure, from time to time, yeah. David, how about you?

[Speaker 2] (1:27:54 - 1:30:02)

Not anymore, but I certainly went through an awful lot of garbage. I went through an awful lot of garbage. I have to get to the space that I'm at at the moment.

But it isn't that it could be avoided. In fact, the beauty of it is you no longer have to avoid feelings because you don't have to be afraid of feelings. I was afraid of feelings for many years because there didn't seem to be any effective way to handle it.

In other words, if you really let up into your feelingness, how angry you really were at somebody, you would just have a terrible Sunday afternoon just walking around with these angry thoughts and feelings. And I found mechanical ways of getting rid of it. You know, I'd go out and polish the car, and I found that got rid of anger, for instance.

But I was afraid of feelings because there was no method, you know, to handle them. If you let all that anger up, what are you going to do with it? If you express it, goodbye relationship.

And if you suppress it, it reactivates your ulcer. So I was afraid of feelings because really I was at the mercy of them. See, I was at the effect of the feelings.

Now I had a method that I could disconnect the feelings, you know, as they came up. Now I'm no longer afraid of feelings. Tell me anything.

Hit me with anything. Put me in any situation. Drop me in the desert.

It doesn't make any difference because whatever the feeling is, I can handle it as it comes up. Because I'm not afraid of feelings, I'm not afraid of any situation. There's no place I won't go.

There's nobody I won't see. There's nobody I won't be with. There's probably no experience that I would say no to because whatever it brings up in me, I can handle.

You know, you really, you know, at the master switch, you might say now. Now you see how simple the whole thing is. All these suppressed feelings over the lifetimes, all with the same basic motive, security of the body.

That's really what it all amounts to and all the implications thereof. And as you let them go, you find that there is something else that accomplishes the same things effortlessly.

[Speaker 3] (1:30:03 - 1:30:04)

Have you felt security, David?

[Speaker 2] (1:30:04 - 1:31:08)

I have total security each and every moment. And everything I need is supplied as I need it. There's absolutely nothing I need.

I have it all. There's absolutely nothing I'm without. So if a thought comes through my mind, it comes in.

One day, you know, we were talking about, how can we get just the knowledge that there is such a method available to people? And it crossed my mind. I thought, well, New Dimensions would be a great place to talk.

All it took was the thought that it would be a great place. These are the kind of people, this kind of audience is interested in this kind of thing, something simple, effective. They've heard all the complicated programs and all.

People that are able to hear truth through, you know, what is simple, obvious, and effective is very obscure to the average person. But I feel that listeners such as you get on your program are able to hear this kind of thing and put it to good use. They're like I am.

You hear it, you try it, you find out if it works. If it works, you turn others on to it. If it doesn't, you say, well, something else I tried.

[Speaker 3] (1:31:10 - 1:32:34)

David, I want to thank you for giving us that thought and for being with us here on the radio. And Bob, thank you. I've been speaking with Dr. Robert Scott, teacher of the Sedona Method, and Dr. David Hawkins, someone who has obviously experienced the benefits of the Sedona Method. If you'd like to find out more information about the Sedona Method, you can write to Sedona, Star Route, Box 264, Sausalito, California. The zip code is 94965. Phone number for those of you in the Bay Area is 383-3150.

That address again, Sedona, Star Route, Box 264, Sausalito, California, 94965. The phone number in Northern California, 383-3150. If you're on the East Coast and would like to find out about Sedona, you can write to Sedona, 30 East 76th, New York City, New York.

And the zip code is 10021. That's 30 East 76th, New York City, 10021. My name is Michael Toms.

On behalf of the entire New Dimensions Radio family, I'm wishing you well.